The addressee factor in modern communication of sustainable society

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Abstract. The environmentally responsible behaviour of people is an important indicator of sustainable society. The anthropocentric paradigm in linguistics puts the person as a linguistic personality, producing and perceiving various speech messages, in the focus of research. The authors of the work emphasize that the addressee is an important figure of the communicative interaction. The purpose of this article is to analyse the specific features of the addressee in various areas of communication. The research material is the thanatological discourse in the epitaph genre, the religious discourse in the sermon genre, and the media discourse in the article genre. In this work such private and scientific methods as the pragmalinguistic analysis (a pragmatic description of the extralinguistic features of the addressee), as well as the discursive and the content analysis were used. The authors of the study consider a number of classifications of various types of addressees and give a typology of the addressee according to certain characteristics. It was revealed in the study that the specificity of the addressee of those discourses was determined by the sphere and the environment of communication, their social and psychological characteristics, the role and the status in a particular communicative situation.

1 Introduction

The anthropocentric paradigm in linguistics made researchers turn their attention from objects to subjects of cognition. The focus is on the figure of the addressee.

In recent decades, much attention has been paid to the figure of the addressee in communication. Verbal and non-verbal politeness strategies in the promotional discourse are analysed in the addressee’s characteristics point of view [1]. The researchers also emphasize the importance of a critical cognitive-pragmatic approach to promotional texts, in order to help the addressee to recognise the real intentions of the advertiser and overcome the negative impact of advertising [2]. The features of unidirectional communication are analysed, i.e. with silent addressees in monologic genres in lawyers’ statements [3]. The factor of the addressee is recognised as decisive for the addresser when choosing quotations [4]. The types of addressees in the genre of an open letter in the Internet communication are studied, the strategies of influence are revealed in the characteristics of the addressee [5]. The analysis of the addressee in the media discourse is

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carried out, its types and specific features are described [6]. The emphasis on the addressee factor helps to understand the nature of communication as the product of this communicative interaction process is a message (a text).

The purpose of this article is to analyse the specifics of the addressee and to find out his/her influence on forming and functioning of three individual discourses: the thanatological discourse, the religious discourse and the media discourse.

2 Materials and methods

Pragmalinguistics is the branch of linguistics that deals with the study of how (by what means) and why a person sends some information to another one. The addressee in pragmatics is an important figure that can serve as a certain vector of communication by which the speaker or the writer is guided when achieving his/her goal. This figure determines the essence and specifics of communicative interaction in certain social conditions. The pragmatic approach of considering the addressee in any form of the speech message is essential, as it makes possible to identify new essential characteristics of modern communication.

The addressee is the recipient of the message from the point of view of the addresser. Many features of the sphere and the environment of communication, social and psychological roles of participants determine the specificity of addressing. The peculiar character of the addressee, his/her social status, background knowledge should be considered by the addressee to create and carry out the message in a certain way. It can be a scientific article, a children's fairy tale or a romantic women’s novel. Any speech act is directed to the addressee, for the satisfaction of his presuppositions and intentional expectations, interference and perlocutionary effect [7].

The problem of the addressee as one of the participants in verbal communication attracted many scientists’ attention [7, 8, 9, 10, 11, 12].

Let us consider in more detail the types of addressees identified by scientists using various classifications as an example.

G.G. Pochepcov represents the following types of addressees:

• addressee himself/herself – a person/group of people to whom the statement coming from the speaker is intended;
• quasi-addressee – an inanimate object which presence violates the logic of communication and makes you look for the true addressee;
• addressee-retransmitter – his/her task is to receive the message and to transmit it to the actual addressee;
• indirect addressee – a listener who is included in the communicative act, in addition to the speaker and the addressee, but does not directly participate in it;
• ideal addressee – a recipient who thinks and analyses the text in an ideal way in terms of its meaning, which the text suggests to him;
• co-addressee(s) – two (or more) addressees with the same status [8].

E.A. Zemskaya also touches upon the problem of the addressee. It is revealed that the sphere of mass communication focuses on an impersonal mass addressee, and collective communication (lecture, report, etc.) deals with a collective addressee. The mass addressee is completely deprived of the opportunity to take part in the speaker's speech. Collective and individual addressees can express their reaction to the speaker in one way or another. In the field of informal communication, one should talk about a personal addressee. A quasi-addressee, or an auto-addressee, is also singled out. They appear in conversations with animals, babies, things, and oneself [9].

N.I. Formanovskaya distinguishes the following types of addressees:
I. addressee as a co-author of the addresser; such a destination can have different incarnations:

1) off-line addressee (virtual addressee); when saying goodbye to people who have passed away or conditionally-dialogue communication with pets;

2) predictable, generalized addressee; with whom the author tries to enter into mediated distant communication. This is an addressee of scientific, journalistic, artistic and other texts;

3) mass public concretized addressee; as a rule, these are representatives of the educational audience, participants in the parents’ meeting or conference;

4) single specific personal addressee acts both directly and remotely in the genre of dedication, message, epigram;

II. addressee as the subject of perception, understanding and interpretation of the discourse/text; perception is associated with the senses, understanding and interpretation are determined by complex cognitive operations based on knowledge and intuition;

III. addressee, who changes the communicative role of the listener to the role of the speaker, orients himself in the communication situation, taking into account a number of such components as place and time, motives and goals, forms of speech and types of communication, etc. The focus on the previous discourse / text, verbal and non-verbal interaction is of great importance [7].

On the basis of the above classifications, we derive the following typology of the addressee, formed according to certain criteria:

• by degree of activity (active addressee, inactive addressee, indirect addressee, third party addressee);

• according to the degree of inclusion (actual addressee – was included in communication initially, random addressee);

• according to the speaker's degree of fame (familiar addressee, unfamiliar addressee);

• by type of speech genre (for example, in a literary text: addressee-critic, addressee-empathic);

• by the type of communication and the number of participants (a person to person, in a small group, in a large group, mass communication. Types of addressees will match according to the degree of their activity in communication – active addressee, inactive addressee, indirect addressee, third party addressee);

• by mediated communication (the addressee-retransmitter and the addressee-non-retransmitter);

• according to the degree of reflexivity (self-reflexive addressee, indirect addressee);

• according to the degree of reality (real addressee, fictitious addressee, doubled addressee-actor);

• according to the degree of social weight in society (literate addressee, illiterate addressee, pragmatic addressee, intellectual addressee, etc.).

Focus on the addressee is a distinctive characteristic of the addresser himself/herself (the sender of information), therefore, the types of addressees, for all their diversity, will correlate with the types of addressers. This is most clearly expressed in the case when the addresser is the author of scientific, journalistic or literary texts. He/she takes into account the type of an addressee when compiling his/her speech message, exerting a certain speech influence on him/her. This study is carried out within the framework of the anthropocentric paradigm, according to which the starting point of communicative activity is the person. The important fact is that any communication is initiated, organised, implemented by a person and addressed to a person. That is why the so-called "human factor" in the communication plays an essential part. The integrated approach to the figure of the addressee is used in the study as a constitutive parameter of discourse that influences not only the organization of the discourse itself, but also the speech behaviour of the addressee.
The specificity of the addressee is revealed in the communicative, sociopragmatic and cognitive aspects.

The methodology used in the analysis of the addressee in various types of discourses is based on general scientific methods: analysis, synthesis, deduction, induction, classification. On private and scientific methods: the pragmalinguistic analysis (a pragmatic description of discursive factors) is used, primarily extra-linguistic ones, related both directly to the recipient of information (biological, social, psychological characteristics) and to other external conditions for organising communication (chronotope, discursive genre, goals, strategies, etc.). Besides, the discourse analysis and the content analysis are also used.

Various types of discourses served as the research material: the thanatological discourse in its genre of an epitaph (epitaphs in Russian are analysed); the religious discourse in the genre of a sermon (sermons of well-known German priests are analysed); and the discourse of mass media in the genre of an article (socio-political articles in Russian are analysed).

3 Results and discussion

In different types of discourses, the addressee has different characteristics. It also matters the sphere of life, social status and the specific conditions in which communication reveals.

In this study, we will consider three discourses and their genre varieties that, in our opinion, deserve special attention, namely, the thanatological discourse in the epitaph genre, the religious discourse in the sermon genre and the modern media discourse.

3.1 The addressee in the epitaph

The epitaph is the text that reveals the conceptual function of the thanatological discourse ("the discourse of death"). Thanatology is the cornerstone of cultural development. It gives the key to understanding the meaning of human life through the awareness of its ending. The relationship and interdependence of life and death is in the center of modern philosophical reflection. Quite often, the hidden intention is the trigger mechanism of discourse and interacts with the speech act of expressing condolences, sympathy, and recognition. These speech acts often form a kind of pragmatic frame of the epitaph. The message in epitaphic texts can have a complex versatile orientation: to the deceased, to God, to the powers of nature, time, the Earth, and some third party who is an off-line or virtual addressee. Consequently, the text-forming category of addressing in epitaphic texts manifests itself in the form of polyaddressing, which emphasizes addressing variability.

The most common types of polyaddressing in the epitaphs, namely polyaddressed epitaphs, where the gods (sometimes implicitly expressed) and the buried person act as the addressee. Friends and relatives of the buried may be addressees in polyaddressing epitaphs as well as the buried person himself. They belong to addressing plurality epitaphs. However, the epitaphic texts were not always seen as messages sent to the outside world and meant to be read. Some tombstones with inscriptions were found buried in the grave with the text turned down. Such were some epitaphs in Kulver, Gottlieb Island; Eggja, western Norway. Such texts were part of the burial ritual, its expressive element, emphasizing its content. Most likely, they played the role of a talisman of the grave or were a means of keeping the deceased from a possible return from the next world.

These epitaphs are also interesting as they personified a new "verbal" stage in the evolution of the ritual, in comparison with the more archaic period of its development, when the verbal part played an insignificant, secondary role and acted only as a "footnote or commentary", a kind of "prosodic" subsystem attached to the main "non-verbal" system [13]. Nevertheless, the former taboo of the ritual verbalisation is present here too, refracting
into the inaccessibility of the text for reading by people, its concealment, and secrecy. Thus, the text on the tombstone, tabooed for reading, strengthened the sacred nature of the ritual and personified the boundary between the sacred and profane worlds.

The category of addressability in such texts manifested itself implicitly in the dedication to the gods, the appeal to supernatural forces, in the imposition of prohibitions (for example, to expose a gravestone during a debilitating moon, to take it out of the grave, etc.). The gradual strengthening of the significance of the "verbal" part of the monument found expression in the text of epitaphs in fixing its sacred addressee. Therefore, starting from the 1st century B.C. the texts of Latin (Roman) epitaphs took the form of dedicatory inscriptions to the gods of the underworld Mans with the request to grant the deceased bliss after death. An obligatory element of the text of such epitaphs was an appeal to the Mans, which took the form of stable address formulas – “dis Manibus” (“to the gods of the Mans”), “dis Manibus sacrum” (“dedicated to the gods of the Mans”). These formulas either opened the text of the epitaph or interrupted its narrative, reinforcing the sacral character of the epitaph. Later, these address formulas, most often found in the form of abbreviations DM, DMS and DMVF, received a Christian interpretation in the form of DM "Deo Maximo" ("to the highest God") and DOM "Deo Optimo Maximo" ("God of all the good and highest"). The stability and formulaic rigidity of these markers of the category of addressing, also recorded in the acronymic forms, reflected the desire of the ordering, “which was achieved in the act of creation and must be achieved again and again in the act of the burial ritual” [14].

Along with the appeal to the gods or to God, the category of addressing in the texts of epitaphs also manifested itself in the appeal of relatives and friends to the deceased and in the appeal of the deceased to the living. Let us trace the possible variants of the functioning of polyaddressing in texts on the examples of the Latin (Roman) epitaph, the appeal to which is due to several factors.
God is the recipient:

(2) «Отец наш небесный, благослови!» ["Our Heavenly Father, bless!"] [15].

The addressees in the epitaph are the Earth, the powers of nature, time:

(3) «Как милосердна наша Матушка - Земля! Взрастила сына ты и снова приняла».
["How merciful is our Mother Earth! You raised your son and accepted him again"] [15].

(4) «О Время! Все несется мимо, мелькают весны, медлят зимы, гоня к могиле всех живых».
["Oh Time! Everything is passing by springs flash, winters linger, chasing all the living to the grave"] [15].

Death can act as a fictitious addressee in epitaphs:

(5) «Зачем не к ликам, старостью измятым, пришла ты, Смерть, а сорвала мой цвет?»
["Why not to the faces, crumpled by old age, you came, Death, and plucked my flower?"] [15].

(6) «Помедли, смерть! Пускай увижу я утра нового рассвета».
["Slow down, death! Let me see a new dawn in the morning!"] [15].

In some cases, in the texts of epitaphs, the addressee is a traveller (passer-by). It is interesting that the appeal to the travelled was included in the rules of even the ancient literary epitaph. Over time, this focus has been maintained. Therefore, in epitaphs, an indirect addressee can become a direct addressee:

(7) «Путники, летите вверх! Вас ждут здесь!» ["Travellers, fly up! You are expected here!"] [15].

(8) «Прохожий! Ты идешь, но ляжешь, как и я; 
Присядь и отдохни на камне у меня, 
Сорви былиночку и вспомни о судьбе; 
Я – дома, ты – в гостях; подумай о себе». 
["Passer-by! You go, but you lie down, like me; 
Sit down and rest on my rock 
Tear off the blade and remember fate; 
I am at home, you are away; think about yourself"] [15].

Addressable plurality is also observed in complex epitaphs:

(9) «Мою жизнь читала смерть 
Вслух, на языке огня, 
Все, кому мне вышло петь, 
Помолитесь за меня!»
["My life was read by death 
Aloud, in the language of fire, 
All who I happened to sing, 
Pray for me!"] [15].

Fig. 1. The following types of polyaddressing in the texts of epitaphs are distinguished.

The examples given above contain an indication of the person to whom these statements are addressed. All means of addressing, including appeals, are used to clearly distinguish the participants in communication and this differs from the secondary means of speech addressing. The appeal helps to create the optimal tone of communication [16].

In all the above-mentioned epitaphs, we can distinguish an indirect addressee – “a passerby”. Most likely, they were written as a token to all the living and are a kind of marker of the burial place for the memory of descendants.

As we can see, the addressee in the thanatological discourse is multilateral and is characterized by polyaddressing, which is clearly seen at the verbal level. At the same time, the figure of the indirect addressee often becomes a direct participant in the communicative act of the epitaph.

3.2 The addressee in the sermon

If we talk about the religious communication, then other characteristics become special. Its specificity lies in the fact that the permanent composition of its participants includes the figure of God (Lord, the Creator), who is invisibly present in any act of religious communication and in fact it is he who initiates it.

In various genre varieties, the characteristics of the addressee should change. It depends largely on which model the communication is going to unfold – from a man to God or from God to a man. So, in the Christian sermon discourse, the communication is built from God through the priest to the parishioners. A sermon is a fundamental genre of religious
communication, it is a speech by a priest in church at the liturgy, addressed to parishioners and revealed issues of religious teaching, faith, morality.

There are two main types of sermons: missionary and temple. These two types are fundamentally different from each other: they are addressed to different categories of listeners. Thus, in the discursive genre of temple sermon, the addressee can be, as a rule, a collective (in a small church) or a mass audience, real, inactive, concentrated in one place, more or less familiar to the priest, sharing the same values and beliefs with him. Let's consider these aspects in more detail.

The addressee in the religious discourse, in particular, in its sermon variety, has other features. The discursive genre of a temple sermon exists in a situation of direct or contact communication, i.e. in pragmatic coordinates "I – you – here – now". The direct addresser in a sermon is the priest. But from the point of view of religious teaching, he acts as a mediator between God (non-communicative addresser) and parishioners (real addressees).

Another important feature is that the communicative roles of the participants in the sermon genre are distributed unevenly: the active role of the sender of the message is assigned to the priest, the parishioners act only as listeners, i.e. they are the inactive addressees of the sermon. In the temple sermon genre, there is no change in communicative roles, feedback is not provided, the priest "reads" the reaction of the audience by its behaviour. The audience in this case acts only as a subject of perception, understanding and interpretation of the priest's speech.

An important pragmatic characteristic feature of the addressee in the sermon discourse is his collectivity or mass character: a group of people congregates together and is united by common conditions and aims of communication. In addition, this is the target audience, and therefore predictable. During the sermon, the priest addresses, first of all, to believers, church parishioners, that is, to a prepared audience, with general presuppositions and background knowledge. The priest and the parishioners have common system of religious values. The use of argumentation based on common values allows the church orator to be more understandable and convincing for his listeners.

It is essential that both the priest and the parishioners are together at the same time and in the same socio-cultural space, and, therefore, have the opportunity to see and hear each other, to perceive the situation as a whole.

The direct presence of communicants in a communication situation enhances the pragmatic effect of interaction: the psychological mechanisms of influence and imitation are turned on. The audience becomes more conformal, which allows the sermon to influence it effectively, using not only verbal, but also non-verbal means for this. Thus, researchers argue that only 7% of the information of any message is accepted by words, while by sound means (tone of voice, stress and method of pronouncing sounds) – 38%, and with the help of non-verbal signals – 55% [17]. Information transmitted non-verbally also contains important pragmatic meanings: it demonstrates the addresser's attitude towards his audience and what he/she is talking about. This, in turn, forms the necessary tone and psychological atmosphere of communication and contributes to the effective interaction.

A preacher makes a strategy for his speech in accordance with communicative tasks and takes into account a number of factors related to the addressee, more precisely with the audience to which he speaks. The following factors are significant: the monological and unidirectional nature of the sermon; the absence of fundamentally new information in it (only the fundamentals of the doctrine, moral dogmas are explained); the long-term impact on the audience when the same thoughts, ideas, and provisions of the Christian doctrine are repeated many times in sermons.

The orientation to the audience, its features are reflected in the speech behaviour of the preacher. Thus, the pragmalinguistic analysis shows that preachers strive to form a
comfortable psychological atmosphere during the sermon. This is facilitated by appeals in a
friendly tone (see example 10). In addition, it is important for preachers to solidify, unite
with their audience. At the verbal level, this is expressed, first of all, in the use of the
inclusive "we", for example:
(10) "Liebe Gemeinde! Das Bild vom Leib, an dem wir viele Glieder sind, hat eine lange
Geschichte". ["Dear community! The image of the body, in which we are all members, has
a long history"] [18].
(11) "Wir sind Gottes geliebte Kinder". ["We are God's dear children"] (Manfred Kock
2014).
German preachers more often use accented utterances (69.5%), where inversion, appeals,
accentuation, lexical amplifiers, negations etc. act as speech markers (Sakharova 2014). For
example:
(12) "Bei Lukas wird es ganz deutlich: in der Politik finden wir diesen Heiland, diesen
Retter nicht". [By Luke it becomes very clear: in politics we do not find this Savior, this
Redeemer] [21].

The pragmatic task of such statements is aimed at attracting and retaining the attention
of the audience, highlighting the most significant moments in speech.
In the speech behaviour of German-speaking preachers, there is also a tendency to use non-
categorical statements (55%), the speech signals of which are the subjunctive mood, lexical
markers of the category of confidence/uncertainty, wishes etc. [20]. For example:
(13) "Ich wünsche unseren Getauften, dass ihnen dieser Geist Wege öffnet, dass sie sich
immer wieder für das Leben öffnen lassen". [I wish our baptized that this Spirit should open
up paths for them, so that they can be opened again and again for the life] [22].

The pragmatic task of non-categorical statements is to demonstrate communication in a
friendly tone, to avoid direct imperative and pressure on believers, which allows the sermon
speaker to influence the audience in the temple more effectively.

Missionary preaching also involves direct communication; it is intended for those
people who have just entered the religious path and do not yet have deep knowledge in the
field of faith. This is, as a rule, a small collective audience, which is heterogeneous by its
essence and biosocial characteristics, united by a common goal, but still this audience does
not fully share the beliefs of the priest. In this case, the task of the preacher is to form these
beliefs in the minds of listeners, so that later they will become parishioners of the temple.

In a situation of mediated communication, for example, when the texts of sermons are
published in print or electronic format, the sermon is addressed to "the widest group of
readers." In this case, for the addressee, the criterion of religious faith ceases to be
mandatory; the audience of sermon’s recipients is becoming more diverse and expanding
significantly. At the same time, the characteristics of the addressee change: he ceases to be
collective, he becomes massive, dispersed and poorly predictable.

The addressee of mediated communication, unlike the addressee in a situation of direct
communication, is not a real individual, but a potential indefinite group of people who can
read the text, become listeners or viewers of the sermon (online, on TV, radio etc.).
Therefore, the addressee himself models his typical addressee, carrying out a
communicative act designed for a certain group, distinguished by age, social, confessional,
worldview and other characteristics.

In the mediated communication, the pragmatic coordinates of direct communication are
not observed, which means that not only the sender of the sermon and its recipients, but
also the recipients of this message themselves are not at the same time and in the same
space. The addressee of the sermon becomes a reader from a listener. The access to the text
of the sermon can be carried out anywhere: at home, in transport, etc. This means that the
sermon discourse is expanding its boundaries, acquiring new clients, possibly permanent
ones in the future.
It is important to note that, on the one hand, in conditions of mediated communication, part of the information that is available only in a situation of direct communication escapes from the addressee. Such non-verbal information, as we said above, has no less impact on the audience than verbal information.

On the other hand, under such conditions, the addressee has the opportunity to concentrate specifically on the sermon, on what the priest reports. You can repeatedly refer to a specific text of a sermon in order to decode and better understand its meanings, to understand and clarify individual issues and thereby solve some of your moral problems.

As our analysis shows, focusing on the addressee, taking into account his characteristics, is important in determining the form and genre of a sermon, in choosing the means of addressing and argumentation.

### 3.3 The addressee in the modern media discourse

The figure of the addressee in the modern media discourse should be considered as well. In the era of digitalization in the media discourse, there is a lack of a clear division into the addressee and the addresser, the reason for which is the interactive model of information between the participants [6, 23]. This model is characterized by the activity of the audience, for which the media world is the only reality.

With the development of media policy, where such terms as “media environment”, “media culture”, “cyber culture”, “media creativity”, “media management”, “media text”, “medialinguistics” and “media discourse” accordingly take place, a person stands in the center as the initiator of these new concepts. Any personal and social changes occur as a result of the reformatting of a society with the development of new technologies [24]. The means of communication is a message, since it is it that defines and sets the boundaries of the associative thinking of a person and his actions. And how this message will be transmitted and understood by the addressee is a significant point.

In media political discourse the addressee is under a special influence of addresser’s well elaborated message. The message here is often presented as a unity of verbal and media components and it is full of different emotionally marked information [25]. The addresser can use these emotive markers on purpose at both levels – language (vocabulary) and media levels (video footing and illustrations) to make the information more effective for the addressee.

To identify the status of the addressee, it is necessary to segment the addressee field and to mind about the intentions of all the participants in the communication [26]. The target role is determined by the cognitive intention, the author's potential is realized through the communicative intention, which provides the author with the status of the subject of constructing the media reality. Depending on the presence of the author's intention, two types of addressees can be distinguished: the addressee-retransmitter and the addressee-non-retransmitter.

The addressee-retransmitter participates in creating the media reality. It, in turn, is divided into three types: the professional retransmitter, the non-professional retransmitter and the institutional subject. A professional retransmitter is a journalist who acts as a recipient of both objective reality and media reality and then retransmits information further to the target audience. The non-professional retransmitter creates his/her own content and presents his/her own interpretation of what is happening. They can be bloggers of different social networks.

The institutional subject is the social groups that have gained access to a wide audience and are interested in bringing information to this audience in their own interpretation. Here we can have the positive institutional subject, aimed at the productive perception of media.
content and the negative institutional subject who perceives this media content through the prism of his/her strongly accentuated prejudices. This cannot but be said about the availability of information presented on television. Their characteristics include representatives of government, administration and business lobbying their own interests.

The intention of the addressee-non-retransmitter is the absence of verbal activity in the media discourse. As a rule, this is a mass audience that only cognizes the media reality created by someone else's consciousness and has no intention of making changes to it. Let's give an example of the addressee-retransmitter and represent those three types mentioned above:

(14) the professional retransmitter: «Вот уже несколько месяцев Литва пытается справиться с волной нелегальных мигрантов из стран Ближнего Востока, которые прибывают через белорусскую границу». ["For several months now, Lithuania has been trying to cope with a wave of illegal migrants from the Middle East who arrive through the Belarusian border."] [27].

(15) the institutional subject: «По мнению европейских властей, это намеренная попытка белорусского режима отомстить Литве за санкции и масштабную поддержку оппозиции, которую Вильнюс ведет в последние годы». ["According to the European authorities, this is a deliberate attempt by the Belarusian regime to take revenge on Lithuania for the sanctions and large-scale support for the opposition that Vilnius has been conducting over the last year."] [27].

(16) the non-professional retransmitter: «В большинстве случаев это были граждане Российской Федерации, а также Таджикистана и Кыргызстана. С более экзотических краев официальные власти беженцев не приглашают и даже объявляют, что им здесь не место». ["In most cases, these were citizens of the Russian Federation, as well as Tajikistan and Kyrgyzstan. From more exotic lands, the official authorities do not invite refugees and even announce that they do not belong here."] [28].

As we can see, in those examples the addressee-retransmitter is represented in three types, depending on the functions he/she performs. A journalist from the Moscow News newspaper first acts as the professional retransmitter and states the information he has received to the mass addressee. Then he refers to the authority and represents the institutional subject – the European authorities, who have already come out with a negative assessment of the actions of Belarus, thereby lobbying their own interests. The Lithuanian blogger here, as the non-professional retransmitter, expresses his personal interpretation of events. Both the journalist and the blogger act as the addressee and as well as the addresser, proving the absence of a clear division between them due to the interactive model of communication in the modern media discourse.

4 Conclusions

Thus, from the point of view of pragmalinguistics, the figure of the addressee is an integral part of communication. The definition of the speech genre, the composition and the logic of constructing the message, as well as the choice of linguistic means of achieving the communicative aim of the addressee depend on the addressee. The variety of discursive genres is determined by the complex diverse typology of the addressee. When planning and performing a speech act, the addressee must take into account a number of characteristics of the addressee, such as: age, gender, level of education, social role and status, as well as psychological characteristics of the individual. When stimulating the addressee to perform certain actions, one should think about the system of his/her values and presuppositions, which may vary depending on the sphere of social interaction.

As the analysis showed, in the thanatological discourse in the epitaph genre, the addressee is complex and is characterized by polyaddressing. In the genre of religious
sermon in direct communication, the addressee is a heterogeneous collective or mass audience, which is connected with the addressee in the same space-time frame, but in fact this audience is inactive. The vector of the sermon can change towards the mediate communication. In this case the features of the audience will not be the same. Depending on the addressee’s characteristics, a certain genre variety is realized (temple or missionary). In the modern media discourse, the addressee is activated in the role of a retransmitter due to the interactive model of communication existing in the media space.

References

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